THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Holiness unto the Lord."

No. 4, Vol. XXXIV. Tuesday, January 23, 1872. Price One Penny.

FROM ADAM TO ABRAHAM.

When the Lord placed Adam upon the earth, "he planted a garden eastward in Eden," and gave it to our great forefather "to dress it and keep it," and there Adam and Eve dwelt until they were cast out for disobeying the commands of God.

Much has been said and much has been written to prove that the Garden of Eden was in Asia, in that portion of the Continent which lies between the rivers Tigris and Euphrates, a little to the east of Palestine. But it was not there. The Lord has revealed through the Prophet Joseph Smith that Adam and his posterity dwelt in North America, and the place can still be pointed out where Adam built an altar and blessed his children shortly before he left this world. That place is in Missouri, and was known to the Latter-day Saints when they dwelt in that State, as Adam-ondi-Ahman.

We are well aware that a great many people have no faith in the revelations of God given in these days, and consequently will not believe in this statement that the Garden of Eden was in America. "Nonsense," say they, "is not the river Euphrates mentioned in the Bible as flowing near the Garden of Eden, and is not the Euphrates in Asia?" True, there is a river we call the Euphrates in Asia, but is there any reason for us to suppose there has never been but one river called the Euphrates in the history of this world? Are there not to-day several different rivers in so small an island as Great Britain, all known by the name of the Avon? Then why should we deem it inconsistent to believe that two rivers far from each other have each borne the name of the Euphrates. This is all the more probable, when we remember how natural it is for emigrants to distant lands to name the places they locate in in remembrance of the loved homes they have left across the wide ocean. It was so with the Pilgrim Fathers; it is so to-day with the settlers in the wilds of Western America, with the colonists in far off Australia, New Zealand, &c. For instance, in North America we have cities called London, Paris, Madrid, Worcester, Boston, Norwich, Plymouth, and many others all named after cities in Europe, and in the British Colonies in Australia we have counties called Durham, Gloucester, Essex, Northumberland, &c., named after like political divisions in the old country.

Noah doubtless lived in America, probably not far from Adam-ondi-Ahman, and when, after the flood, he

and his children went ashore on the new land of Asia, they would naturally name the seas, rivers and mountains they discovered, and the cities they built, after the same objects they dwelt amongst in the days before the flood. Besides, it were so much easier to give well known names to familiar objects, than invent a fresh title for each succeeding discovery. In this way, it is most probable, one beautiful river was called the Euphrates.

The Bible tells us but very little about the world and its people from the time Adam was cast out of the Garden of Eden to the days of the Deluge, yet from the little that is recorded it is certain that the children of Adam soon grew very wicked and corrupt. Though he lived in their midst for more than nine hundred years; though he held the Priesthood of God, and preached to them the Gospel of Jesus, there were some who would not listen to his words, and after his death, year by year the children of men grew more wicked until the days of Enoch, when the earth was full of violence and crime. So wicked had men become in that day, that the Lord declared to Enoch that among all the workmanship of His hands there had not been so great wickedness as among the inhabitants of this small earth. For many years Enoch preached the Gospel and gathered together those who listened to his words, and so great was his faith and so mighty his power, that when he spake the word of the Lord, "the earth trembled and the mountains fled even according to his command; and the rivers of water were turned out of their course; and the roar of the lion was heard out of the wilderness; and all nations feared greatly, so powerful was the word of Enoch, and so great was the power of language which God had given him."

"And the Lord called his people Zion, because they were of one heart and one mind and dwelt in righteousness; and there was no poor among them; and Enoch continued his preaching in righteouness unto the people of God. And it came to pass that he built a city that was called the city of Holiness, even Zion." "And the Lord shewed Enoch all things, even unto the end of the world; and he saw the day of the righteous, the hour of their redemption, and received a fulness of joy: and all the days of Zion, in the days of Enoch, were three hundred and sixty-five years: and Enoch and all his people walked with God, and he dwelt in the midst of Zion: and it came to pass that Zion was not, for God received it up into his own bosom; and from thence went forth the saying, Zion is fled."

When the Lord took Enoch and his city, Zion, to himself, there appears to have been but one small righteous family left on the earth, which consisted of the son of Enoch and his children, and it is doubtful if even they were all good. All the rest of the world lay in sin; all had corrupted their ways before God; the earth was full of violence and bloodshed; men used their power and wisdom to do evil, and satan reigned supreme in all their hearts. To eat, to drink, to sleep, to indulge every lust was their whole aim; as for God and his servants, they derided and mocked them.

The Lord would not suffer this always. He would not let this fair creation be forever defiled by the sins of its children. One by one the righteous died, or were caught up to dwell with Enoch, until of those who worshiped Him there were left but Noah, the great-grandson of Enoch, and his family. Now Noah "was a just man and perfect in his generations, and Noah walked with God;" and in his day the Lord determined to destroy the wicked and once more commence peopling the earth with the seed of this righteous man. Still, lest the wicked might repent, he sent Noah into their midst to warn them for the last time of the results of their folly; but it brought no blessing to them, they had heard the warning voice so often through Enoch and others, that it had no effect on their sinful natures.

At last the Lord told the patriarch to build an ark to float upon the waters, and gave him very minute directions as to the size, shape and material of the ark, to all of which Noah gave attention. Whilst Noah was building the ark, the wicked would jest at his labor, ridicule what they thought was his folly, and give

no heed to his words. By-and-by the set time of the Lord arrived. The ark was finished, the work was complete. Then entered Noah and his wife, his three sons and their wives, and male and female of all flesh, even of all animals dwelling on the earth, flying in the air, or creeping on the ground. When all had entered, the Lord shut the door. It was then that the fountains of the great deep were opened and the rains in torrents descended. Day after day did the furious storm rage, inch by inch, foot by foot did the waters swell on the face of the earth. First the valleys were inundated, then the low hills were covered, and at last the mountain peaks sank from view beneath the world of troubled waters. And every living thing, man and beast, bird and reptile, that was not in the ark, was destroyed. God had cleansed the earth by a baptism of water, that it might be freed from the sins of its unholy children.

We can well imagine the feelings of these rebels to God's grace, as the rains poured down, the rivers swelled to torrents, and the ocean overflowed the land; as they saw the waters creep unceasingly up the sides of the hills, as it entombed their palaces, as it swept away their homes. They no doubt remembered God then; they no doubt called upon him with frantic prayers for safety; but their prayers were not of repentance; they were not sorry for their sins; they were afraid to die. But it was too late, the day of mercy for them had passed. They had had time to repent, but they would not. The ark floated in safety by them, but God had shut its door; they remembered how they had mocked at its builder, they now realized his wisdom. Had they but done like him they would have been saved, but now there was no help for them.

After forty days the rain ceased and the waters began to assuage. By-and-by the tops of the mountains appeared out of the waste of waters, on which floated that solitary ark filled with all that was worth saving of a whole world. Tranquilly, midst the storm, it floated far away from where it left the dry land, and when the storm was stilled and the waters had sunk, it rested on Mount Ararat, in Asia Minor. Then Noah and his sons came forth from the ark on to the soil of the desolate earth, to begin anew the work of filling it with people.

Some men who think it is a proof of great wisdom not to believe anything they cannot fully understand, have expressed doubts as to the truth of the account given us in the Bible of the Deluge. Yet there is scarcely a nation amongst whose traditions cannot be found some idea of the flood. It is so with the Chinese, Hindoos, Assyrians, Greeks, Egyptians, Mexicans, Lamanites, the South Sea Islanders and many others, and from many of these traditions it would appear that in the course of time Noah came to be regarded as a god by his descendants. For even whilst Noah lived, men began to pervert the ways of the true God, to fall into idolatry and commit just the same kind of sins for which the wicked had been destroyed by the flood. A few hundred years after, in Egypt, in Chaldea, in Mesopotamia and in other places the people had fallen into gross wickedness, and worshiped idols made of wood and stone. This was even so whilst the sons of Noah who had lived with him before the flood were still on the earth, for Abraham was born before Shem died, and from this great man, who was clothed with the priesthood of his father, Noah, did Abraham the father of the faithful, doubtless, receive many of his blessings.

G. R.

A VISION.

(From the Juvenile Instructor.)

I spent the first years of my life under the influence of what history has called the "Blue Laws" of Connecticut. No man, boy, or child of any age was permitted to play, or do any work from sunset Saturday night

until Sunday night. After sunset, men might work, and boys might jump, shout, and play as much as they pleased. Our parents were very strict with us on Saturday night, and all day Sunday we had to sit very still and say over the Presbyterian catechism and some passages in the Bible. The people of Connecticut in those days thought it wicked to believe in any religion, or belong to any church, except the Presbyterian. They did not believe in having any prophets, apostles, or revelations, as they had in the days of Jesus, and as we now have in the Church of Jesus Christ of Latter-day Saints.

There was one aged man in Connecticut, however, by the name of Robert Mason, who did not believe like the rest of the people. He believed it was necessary to have prophets, apostles, dreams, visions and revelations in the Church of Christ the same as they had who lived in ancient days; and he believed the Lord would raise up a people and a Church, in the last days, with prophets, apostles and all the gifts, power and blessings which it ever contained in any age of the world. The people called this man the old prophet Mason. He frequently came to my father's house when I was a boy, and taught me and my brothers those principles, and I believed them. This prophet prayed a great deal, and he had dreams and visions, and the Lord showed him many things, by visions, which were to come to pass in the last days.

I will here relate one vision, which he related to me. The last time I ever saw him, he said, "I was laboring in my field at mid-day, when I was enwrapped in a vision. I was placed in the midst of a vast forest of fruit trees; I was very hungry, and walked a long way through the orchard searching for fruit to eat; but I could not find any in the whole orchard, and I wept because I could find no fruit. While I stood gazing at the orchard, and wondering why there was no fruit, the trees began to fall to the ground upon every side of me, until there was not one tree left standing in the whole orchard; and while I was marveling at the scene, I saw young sprouts start up from the roots of the trees which had fallen, and they opened into young thrifty trees before my eyes. They budded, blossomed, and bore fruit, until the trees were loaded with the finest fruit I ever beheld, and I rejoiced to see so much fine friut. I stepped up to a tree and picked my hands full of fruit, and I marveled at its beauty, and as I was about to taste of it, the vision closed, and I found myself in the field in the same place I was at the commencement of the vision.

"I then knelt down upon the ground, and prayed unto the Lord, and asked him, in the name of Jesus Christ, to show me the meaning of the vision. The Lord said unto me, this is the interpretation of the vision: the great trees of the forest represent the generation of men in which you live. There is no Church of Christ or kingdom of God upon the earth in your generation; there is no fruit of the Church of Christ upon the earth; there is no man ordained of God to administer in any of the ordinances of the Gospel of salvation upon the earth in this day and generation. But, in the next generation, I, the Lord, will set up my kingdom and my Church upon the earth, and the fruits of the kingdom and Church of Christ, such as have followed the prophets, apostles and saints in every dispensation, shall again be found in all their fulness upon the earth. You will live to see the day, and handle the fruit, but will never partake of it in the flesh."

When the old prophet had finished relating the vision and interpretation, he said to me, calling me by my christian name, "I shall never partake of this fruit in the flesh, but you will, and you will become a conspicuous actor in that kingdom," and then turned and left me, these being the last words he ever spoke to me on earth.

This was a very striking circumstance, as I had spent my hours and days, during twenty years, with this old Father Mason, and he had never named this vision before to me. But at the beginning of this last conversation, he told me that he felt impelled by the Spirit of the Lord to relate it to me. He had this vision about A.D. 1800, and he related it to me in 1830—the same spring that this Church

was organized. This vision, with his other teaching to me, made a great impression upon my mind, and I prayed a great deal to the Lord to lead me by his Spirit, and prepare me for his church when it did come.

In 1832, I left Connecticut, and traveled with my eldest brother to Oswego County, New York; and in the winter of 1833, I saw, for the first time in my life, an Elder of the Church of Jesus Christ of Latter-day Saints. He preached in a school-house near where I lived. I attended the meeting, and the Spirit of the Lord bore record to me that what I heard was true. I invited the Elder to my house, and next day I, with my eldest brother, went down into the water and was baptized. We were the two first baptized in Oswego County, New York. When I was baptized, I thought of what the old prophet had said to me.

In the spring of 1834, I went to Kirtland, saw the Prophet Joseph Smith, and went with him and with more than two hundred others in Zion's Camp up to Missouri. When I arrived at my journey's end, I took the first opportunity and wrote a long letter to Father Mason, and told him I had found the Church of Christ that he had told me about. I told him about its organization and the coming forth of the Book of Mormon; that the Church had prophets, apostles and all the gifts and blessings in it, and that the true fruit of the kingdom and Church of Christ were manifest among the Saints as the Lord had shown him in his vision. He received my letter, and read it over many times, and handled it as he had handled the fruit in the vision; but he was very aged, and soon died. He did not live to see any Elder to administer the ordinances of the Gospel unto him. The first opportunity I had, after the doctrine of baptism for the dead was revealed, I went forth and was baptized for him. He was a good man and a true prophet, for his prophecies have been fulfilled.

W. W.

CAN'T AFFORD IT.

The United States cannot afford to drive away or hopelessly disorganize a community whose energy, perseverance and courage have developed the resources of a section of the country which, without their efforts, might, and probably would have remained until the present hour, the same barren, inhospitable waste as when the same explorers sighted Salt Lake. Putting aside completely the religious aspect of the case, and none can deny that the disciples of Joseph Smith have, under the most trying circumstances, wrought a work, the parallel of which can scarcely be found on the pages of ancient or modern history. Persecuted and impoverished, they have never, even in the darkest day, yielded an atom of their creed, or relaxed a tittle of their determination. When the regions beyond the Missouri were literally the home of none but savage beasts and more savage men, these Mormons turned their backs upon civilization, took up their weary march into the heart of the continent, and on the banks of that mysterious inland sea which few travelers had then so much as seen, they planted the foundations of a city and laid out the boundaries of a little empire. Alone and unaided, deprived of that sympathy which usually follows exiles for opinion's sake, they resolutely faced and conquered obstacles which would have utterly dismayed any race but the noble Anglo-Saxon stock to which they and we belong, and built up a State in the midst of the surrounding wilderness—an independent, self-supporting State, which could exist if all the rest of this Union lapsed into primeval barbarism. How much the Mormons have contributed to the wealth and power of the country by their achievements in Utah, we need not say; but it is no exaggeration to declare that during the same length of time no population of the same size

have accomplished more substantial and satisfactory results.

Therefore, we contend that a community, no matter what its code of morals may be, which has done so much in the right direction, cannot well be spared in a republic like this of ours. We need this resolute band of workers, who have shown themselves capable of such grand exertions, and won such a grand triumph over the untutored forces of nature.

There is neither sense nor justice in any line of policy whose heaviest weight must fall upon the weak, the helpless and the innocent. Were none but men involved in the polygamy business, there might be ground for argument in favor of coercion pure and simple; but when women and children — the latter certainly free from blame—are to be driven forth as outcasts without hope of relief from any quarter, then coercion becomes unmixed cruelty. In plain words, the government has no right, human or divine, to make the majority of Mormon women concubines or prostitutes, and the majority of Mormon children bastards, if there is an easier and equally honorable way out of the dilemma.—*Missouri Republican.*

CRIMES AND CRIMINALS.

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From the manner in which certain persons and papers talk about "enforcing the laws" in Utah, and "compelling obedience to the government" in Utah, one who knew no better might be led to imagine that Utah had been settled and made what it is to-day by a band of lawless criminals and rebels. On this point we have something to say. There has been and is less crime in the Territory of Utah than in any other part of the United States, population compared. What crimes have been committed and what laws defied? Polygamy is declared a crime. Since when has it been so? In 1862 the Congress of the United States, by special statute, declared it to be a crime, and there cannot be found upon the statute books of any other country in the world an enactment so declaring it. Bigamy has been so declared, because the bigamist has always been viewed as one who having a wife conceals the fact, and ensnares another, making her his victim by deceit; and for the wrong done to the second whom he has thus deceived he is held amenable to law. We will go further and say there is not a court in any English speaking part of the world to-day, outside the courts of Utah, where such trials could be had as are now pending in this Territory.

The Congress of the United States in 1862 first declared polygamy a crime, but in so doing, the Mormons hold, it acted in violation of the supreme law of the land—the Constitution. Is it criminal to entertain that belief? Or is it criminal to dispute the constitutionality of a law so that it may be tested and a final decision reached upon so important a point? Certain leading business men of the east have declared the income-tax act unconstitutional, have refused to pay it, and have declared they will have a decision of the Supreme Court of the United States upon it. Certain other gentlemen declared the legal tender act unconstitutional, and refused to acknowledge it until the Supreme Court decided upon it. The Mormons say the anti-polygamy act of 1862 is unconstitutional, and while so believing they are not criminal in refusing to obey it until it has been pronounced constitutional by the highest tribunal of the nation. If a law deemed unconstitutional were not legally resisted, its claims to respect and obedience could never be tested.

But here are indictments found and prosecutions commenced by a disregard of sacred obligations and a wresting of law from every intent and purpose in its enactment, and prosecutions which rightly should have been brought under the anti-polygamy act if at all. There is not a lawyer in Utah to-day who does not know that in a fair, impartial court a prosecution against

polygamy could not be maintained under sections thirty-two and thirty-three of the Utah act concerning crimes and punishments. Is it or is it not a crime for prosecuting attorneys and judges to override the laws and wrest them from their true intent?

What other crimes are charged against the Mormons as a people? Are industry, temperance and order crimes? One might think so from certain rulings and decisions encouraging disorder, intemperance and immorality. But indictments have been found charging leading citizens with murder. Is there an honest man in Utah, understanding anything of the circumstances, who believes Mayor Wells, or other gentlemen whose names are associated with his, capable of such crimes? Not one. All such view, and they cannot do otherwise, these indictments as harassing and vexatious, and a part of an infamous conspiracy to drive the people into overt acts against tyranny at once execrable and contemptible.

Murders have been committed in Utah, as in every other part of the country, yet no part of the West can show so clean a record in this respect. But where murders have been committed let the guilty parties be sought and punished, instead of shielding criminals under the protection of the law and giving them opportunity to swear away the lives of innocent men. We sat and watched the progress of one investigation in a murder case in this city, and we wish the world to make note of one fact in connection with it. The moment the testimony pointed in a direction likely to criminate any other than a Mormon, the witness giving it was promptly dismissed. And the investigation closed without anything being elucidated, because the Mormons could not be connected with the crime, while an honest sifting of evidence would apparently have fastened it in another quarter. Is such a course as this not criminality of the grossest description? The world at large will think so when it understands the facts; and it will also learn that the greatest criminals in Utah will be found among those who are loudest in accusing the Mormons of crimes.—*Salt Lake Herald.*

Tilton says some sensible things, for instance—"Love should be like religion, free from mandate by the civil law." And again—"There is a higher law than the civil statute, and I am a rebel against the State's too impertinent interference between man and wife."

An Eastern paper says:—The Jewish *Times* is not satisfied with the action of Judge McKean in Utah. "There can be but one opinion about his conduct," it thinks. "He would have finely filled a Spanish tribunal in the days of Torquemada. No wretched heretic brought before him could have escaped the fagot. Law or no law, he would have found a way to roast him."

ALL THE DIFFERENCE.—The man who seduces his wife's sister, sends her to a house of prostitution, keeps a mistress and revolves in the orbit of the gambling hell, the brothel, and the doctor who cures secret diseases, is guilty of being "a royal good fellow," who has leisure and money to spend among his friends. And of such are the lights of "high morality and virtue."

But the man who marries a second wife from religious conviction, and supports her in respectability, is guilty of "lascivious cohabitation," and should be punished by fine and imprisonment, and with "the sympathies of the court" superadded, to aggravate the penalty.

The judge whose erroneous rulings would wrongfully imprison a community, is guilty of mistaking the law as cited by learned counsel.

But the judge whose warrant spills a few barrels of precious whisky, in accordance with a municipal ordinance, is guilty of "malicious mischief," with a penalty of seventy thousand dollars, more or less.

Such are a few principles from the code of ethics lately become popular, and which Utah is expected to swallow as well as the rest of the world.—*Salt Lake Herald.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, JANUARY 23, 1872.

THE IGNORANCE REGARDING UTAH.

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QUITE a number of writers for the press in Great Britain have of late exhibited an unusual anxiety to air their opinions touching "Mormon matters," "The situation in Utah," &c., and in so doing have succeeded most admirably in making manifest an inexcusable amount of absurd ignorance, in some cases scarcely exceeded by that of the old lady who requested a friend about to visit Utah to send her a couple of "Mormons" for her aquarium. But just at this present moment we simply desire to refer to some ridiculous blunders made within the last few weeks with regard to the geography of Utah, in the writings of certain journalists who were dilating on the supposed flight of President Brigham Young from that Territory.

What would the British public think of the editor of a newspaper published in Salt Lake City, who should state that "The Right Honorable Mr. Gladstone had left London for a short time and was now in Liverpool, two hundred miles beyond the northern borders of England?" What a splendid opportunity it would afford the very learned to expatiate upon the density of "Mormon" ignorance; what wonderful morals would be drawn by bigoted religionists concerning the depths of "Mormon" degradation. Now no "Mormon" editor has been so foolish; but quite lately leading newspapers in England—to accord them their own claims—have made statements equally absurd and just as incorrect as the one we have imagined. For instance, it has gone the rounds of the press that President Young had left Salt Lake City and had passed through Beaver, between two and three hundred miles south of Utah, whilst the fact is, as every one who pretends to write on the subject should know, that Beaver is a large settlement in Utah, is the county seat of Beaver County, and is very many miles from the southern frontier of the Territory.

A short time since we published a letter from President Young in which he gave a brief account of his visits to the various settlements in Southern Utah. A portion of this letter has appeared in some of our contemporaries, in more than one case prefaced with the remark that it refers "to an exploring expedition in view of an exodus of the Latter-day Saints from Utah." This remark appears exceedingly ridiculous to all who are acquainted with the topography of that region, as St. George, Washington, Harrisburg, Leeds, Toquerville, Rockville and Virgin City, the places he mentions as having visited are as much within the boundaries of the Territory of Utah as Salt Lake City itself, and an exodus thereto would be as sensible as for any one to remove from Middlesex to Cumberland with the intention of getting out of England. True, he did pass over the border to a settlement named Kanab in Arizona, which is as far out of Utah as Gretna is beyond England, but be it remembered he was

still within the territory of the United States, for if he contemplated that "exodus" which some of our meddling friends seem so anxious to be brought about, he would have to travel still further south, until the miles were counted by the hundred, before he would be beyond the jurisdiction of the United States, and within Mexican territory. But let us once and for ever, assure our anxious brethren that no such exodus is contemplated. Owing to the blessing of the Lord the Latter-day Saints are growing in numbers quite rapidly, and we would here softly whisper that the principle of plurality of wives has something to do with this goodly increase, and the children of Zion are crying "give us room that we may dwell;" for this reason President Young and his brethren have been "exploring and developing the resourses of this land, and seeking out and locating secure resting places for the Saints among the rugged recesses of these majestic mountains," at the same time with no intention of leaving to the spoiler our present happy homes in the more northern portions of the Territory; we shall need them all, north and south, and more too before very long. The cords of Zion must be lengthened and her stakes strengthened, for the hour draweth nigh when the glory of the Lord will rest upon her, and her children will be His people.

One of the mistakes into which commentators on "Mormonism" often fall, is to write as though Utah and Salt Lake City were one and the same place. Salt Lake City is no more Utah than St. Petersburg is Russia or Melbourne all Australia. Utah is a Territory of the United States, organized by Act of Congress in 1850. It extends from the 37th parallel of north latitude to the 42nd, and from the 109th to the 114th degree of longitude. Its area is about 70,000 square miles. Salt Lake is its largest city, but beside it there are a hundred other cities and settlements in Utah, among which are Ogden, Logan, Provo, Springville, Nephi, Fillmore, Beaver, Cedar, Washington, St. George, and others occasionally mentioned by gentlemen when writing on affairs in Utah. In a pamphlet entitled *Answers to Questions*, by President George A. Smith, for many years Historian of the Church of Jesus Christ of Latter-day Saints, we find the following succinct history of the settlement of the various portions of Utah, as represented by its counties, which we here give for the especial benefit of those who are fond of dabbling in our affairs, as we as often feel ashamed of their woeful ignorance as we are pained by their wilful misrepresentations.

Salt Lake County was settled by President Brigham Young and pioneers who entered Salt Lake Valley, July 24th, 1847. They erected a fort of logs and sun-dried bricks, enclosing ten acres of land, now known as the "old fort" block, in the Sixth Ward of Salt Lake City.

Davis County by Peregrine Sessions, in the Spring of 1848. He located at Bountiful.

Weber County by Capt. James Brown, in the Spring of 1848. He purchased some shanties and a Mexican grant of land from Miles Goodyear, an Indian trader, on the site of Ogden City.

Utah County by John and Isaac Higbee and thirty others, who built a picket fort near the site of Provo City in the Spring of 1849.

Tooele County by John Rowberry and others in 1849.

San Pete County by a Company under the guidance of Isaac Morley, Seth Taft and Charles Shumway, who entered that valley in November, 1849, and located at Manti.

December 8, 1850, thirty families left Salt Lake City, including one hundred and eighteen men, with six hundred head of stock and one hundred and one

wagons, led by Elder George A. Smith; and in January following arrived at, and settled the county of, Iron, by building a fort at Parowan.

Millard County in the fall of 1851, by Anson Call and thirty families.

Box Elder County by Simeon A. Carter and others, in 1851.

Carson County (now in the State of Nevada) by Col. John Reese, in 1851, and in 1855 by Missionaries from Salt Lake Valley, under the direction of Hon. Orson Hyde, when the county was organized.

Juab County in the fall of 1852, by Joseph L. Heywood and George W. Bradley, who located at Nephi.

Washington County in the Spring of 1852, by John D. Lee, who made a ranch on Ash Creek. The Cotton region of the county by Jacob Hamblin, at Santa Clara, in 1855, Joseph Horn, at Heberville, in 1857, Robert D. Covington and thirty-three others, at Washington, in 1857, and Joshua T. Willis, at Toquer, in the Spring of 1858.

Summit County in 1853, by Samuel Snyder, Esq., who built saw mills in Parley's Park.

Green River County, now included in Wyoming Territory, by President Young, who purchased of James Bridger a Mexican grant for thirty miles of land and some cabins, known as Fort Bridger, for which he paid eight thousand dollars in gold; the deeds of this property are still in his possession. He erected a stone fort and corrals for the protection of animals and made other improvements on the ranch, expending about $8,000 more.

In November, 1853, John Nebeker and a company of thirty-nine brethren, also Isaac Bullock and another company of fifty-three men, left Salt Lake and Utah Counties and located at Fort Supply, in Green River County. They built houses, fenced and broke up land and planted crops.

In 1857, the United States army, under Gen. Johnson, took possession of Fort Bridger, in the name of the United States, and declared it to be a military reservation. The reservation was also extended over the settlement and farming lands of Fort Supply, the county seat.

Alfred Cumming, then Governor of Utah, made an attempt to restore the property to the citizens who had been dispossessed by military authority but his efforts were unsuccessful, having been overruled by John B. Floyd, then Secretary for War. The loss and damage sustained by these pioneers were about $300,000.

Morgan County by Jedediah M. Grant and Thomas Thurstin, in the Spring of 1855.

Cache County in 1856, by Peter Maughan and others, at Wellsville.

Beaver County in 1856, by Edward Thompson and thirteen others from Parowan.

Kane County in the fall of 1858, by Nephi Johnson and six others, who located at Virgen City.

Rich County in 1863, by Elder Charles C. Rich and many others.

Wasatch County by twenty men from Provo and Spanish and American Forks.

We hope that our explanations will not be without effect, and that we shall hear no more of that "exodus" when the Presidency of the Church pay their next visit, according to custom, to the settlements, either in southern, northern, eastern or western Utah. G. R.

THE TRIAL OF PRESIDENT YOUNG.

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At the date of our last advices from the United States, the Union Pacific Railroad was snow-blocked west of Laramie, where the snow was reported to be eight feet deep in cuts that had been shoveled out twice. Owing to this blockade we are unable to give our readers any direct information with regard

to the surrender of President Young, but for the time being have to trust to a rather unsatisfactory source—the telegraphic despatches sent by the Salt Lake correspondents of the various New York papers, from whose statements we gather the following particulars—

On the morning of the 2nd inst., Deputy U.S. Marshal Patrick was informed that President Young was in Salt Lake City. On receiving this information he proceeded to the residence of President Young in South Temple Street, and informed him that he had a warrant for his arrest, which he proceeded to read. This warrant recites that Brigham Young, H. Stout, Daniel H. Wells, William A. Hickman and J. A. Young had been guilty of the murder of Richard Yates, in Echo Cañon, November 15, 1857. President Young was informed that he was under arrest, and that Captain Evans, Deputy Marshal, must hold him in custody until arraigned before the Court. He said it was all right. He did not intend to run away, since he had come 350 miles, from St. George, through mud, to give himself up. He proposed to stand trial, and cheerfully acquiesced in the statement of Marshal Patrick that his duty compelled him to keep him in custody.

At two o'clock the same afternoon the President appeared in Court accompanied by Presidents Geo. A. Smith and Daniel H. Wells, and other brethren. Judge McKean presided. Messrs. Bates, Baskin and Maxwell appeared for the prosecution, Messrs. Thos. Fitch and C. H. Hempstead for the defence. The Court was crowded to suffocation, but there was not the least sign of disorder or disrespect to the Court. The President appeared to be in good health, "fresh and rosy, and seemed perfectly cool and unconcerned."

Major Hempstead announced the presence of President Young, in charge of the U.S. Marshal, and asked that he be admitted to bail under the statute of 1789, on the ground that he was an old man, seventy-one years of age, and in feeble health, and had come 400 miles to meet this and all other charges. A certificate of Dr. Anderson was read, which showed that defendant was in delicate health, and confinement would be dangerous, as motions to quash were pending and the chances of a long trial were great.

United States Attorney Bates acknowledged that under old laws bail was allowed, and cited the cases of Burr and Davis, and as the sole representative of the United States government, he would permit any action that would bring the defendant to trial. His voluntarily coming to Salt Lake City was a consideration to be weighed. He alluded to the fact that the government, with all its richness and power, had no jail or place of confining prisoners. His age and health were a thing to be considered, and if bail must be fixed he would suggest it should be at $500,000.

Mr. Fitch urged that the sum was very large, unprecedented and monstrous. He referred to the bailing of Jefferson Davis for $100,000, which was the highest ever asked. He opposed it and protested against it.

After some deliberation Chief Justice McKean rendered his decision as follows—

The government of the United States has no jail in this city for holding prisoners who are arrested on process issued from the United States Courts. The Marshal is therefore required to exercise the discretion which the law vests in him. Sometimes such prisoners are kept at Camp Douglas, but the military commander of that post is not obliged to receive them. The defendant now at the bar is reported to be the owner of several houses in this city. If he shall choose to put under the control of the Marshal some suitable build-

ing, or some suitable portion of some building in which to be detained, it will be for the Marshal to decide whether or not to accept it. It is at the option of defendant to say whether he will or not make such offer, and equally at the option of Marshal to say whether he will accept it. In any event, whenever or however the defendant be detained, the Marshal will look to it that his every comfort be provided for, remembering that defendant is an old man. I decline to admit the defendant to bail.

Mr. Hempstead said he had nothing further to offer.

President Young then tendered the Marshal his residence on South Temple Street, which was accepted by that functionary, and the President became a prisoner in his own house.

From the following paragraph which we clip from a New York journal, we are led to imagine that the prosecution would be very willing to back out if they could only find the shadow of an excuse. The voluntary and unexpected surrender of President Young has evidently disarranged their plans, it was not in their programme, it has spoilt "their little game;" and well knowing that they have no evidence on which to convict him for murder, they are anxious to find some loophole by which to creep out of their present dilemma.

The District Attorney at Salt Lake City has written for instructions from the Judiciary Committee of the United States, he being without money to pay the expenses of the court in which the prosecution of the Mormons is proceeding. He says—"The cost for keeping prisoners and for transportation is already $15,000, and there is not a cent on hand for present or future expenses." The attorney concludes—"I see no other course for the Government but to provide money immediately for the prosecution of the great crimes now charged, or order all dismissed."

Since writing the above we have received a copy of the New York *Tribune*, containing the following dispatch—

SALT LAKE CITY, Jan. 9.—At the opening of the United States District Court, this morning, District-Attorney Bates presented his commission for four years, and was sworn. James H. High was appointed Deputy District-Attorney. The District-Attorney read letters from the United States Attorney-General, showing that no money could be furnished to pay witnesses, jurors, or court expenses without a provision of Congress, therefore the Attorney-General moved to continue all the criminal cases [including that of President Young] until the second Monday in March. The court granted the motion. Mr. Bates will proceed forthwith to Washington to report in person.

THE WORK OF "THE RING."

Do the members of that infamous ring reflect upon the real nature of the unprincipled course they are taking, and the results which will naturally flow from it?

They may, by a course of casuistic sophistry, lay the flattering unction to their souls that they, by striking at the leaders, are on the highway to the utter squelchment of "Mormonism." But does any sane man believe any such thing? Did persecution ever destroy a principle or squelch a movement, demanded by the pressing necessities of the times? Is not the blood of the martyrs proverbially the seed of the church? Has it not so proved in all ages? Did the slaughter of the Hebrew innocents in Egypt destroy the Hebrews? Did the Herodian slaughter of the innocents destroy the infant Savior? Did the crucifixion of Jesus destroy the Christian religion? Did the martyrdom of the Apostles prevent the increase of believers in Christ? Did the burning of heretics and the massacre of St. Bartholomew destroy Protestantism? Did the burning of Giordano Bruno destroy free thought? Did the betrayal

and assassination of President Joseph Smith destroy "Mormonism?" Did the banishment from Nauvoo destroy "Mormonism?" Did the expensive Buchanan expedition destroy "Mormonism?" No, but it sundered the Union. Did the infamous Cullom Bill destroy "Mormonism?" Has the unconstitutional law of 1862 destroyed "Mormonism?" Do the present corrupt ring expect to destroy "Mormonism?" Vain thought! Hundreds, yea, thousands of "Mormons" have been as near death as they well can be and live, for the sake of their religion. They have been taunted, annoyed, harassed, evil spoken of, cast out, imprisoned, and have endured indignities and privations innumerable for the sake of their religion. They have freely forsaken home, native land, friends, kindred, modern conveniences, flattering prospects, all that men usually hold dear, for the sake of their religion. They came out of a corrupt and decaying civilization a thousand miles and more into the forbidding desert, which no man deemed desirable, even if habitable, for the sake of their religion. And can any man seriously imagine that they now will abandon their religion at the beck of a miserable, hypocritical, Methodistical judiciary, though temporarily emboldened by the hope of having the whole United States army at their back?

If the ring, in their desperate wickedness, are determined to push things to extremities, have they fully counted the cost? Would it not be well to reflect, to consider, to weigh carefully the consequences of certain acts, ere they be consummated, or pushed too far? Is it a mark of statesmanship, of sagacity, of good policy to attack and attempt to demolish a fundamental principle because asserted and defended by an apparently feeble people?

Admitting that the ring may fine, or imprison, or even shed the blood of one, two, three, a dozen, a hundred, five hundred "Mormons," and vainly endeavor to gloss over the outrageous acts by hypocritically representing that they are not persecution, but merely executing the law, does any sane person imagine for one moment that the matter will end there? Would it be the first time in the history of the world that a people were infamously persecuted under the flimsy plea of regard for law? Is an act any the more or less inherently just and right because it is "law?" If so, you have only to make all crimes lawful, and then there is no crime, no wrong can be done by anybody. Out upon such barbarous sophistry! Right is right, law or no law. Persecution is persecution, law or no law. An attack on the liberties of the citizen is an attack on their liberties, whether or not it is made under the specious guise of law. When the wicked rule, the people mourn. When the wicked legislate, the people mourn. But the most infamous of all infamous coteries is an infamous judiciary, because, set there to administer justice so far as the law will allow, an unjust judge not only fails to decide justly, but he perverts the law and even nullifies the good intent of the legislature, thus befouling all the avenues of equity, at the same time assuming to do this huge iniquity under the pretence of legality.

But again, has the cost been counted, in all its multifarious ramifications? If the "Mormons" cannot live in these mountains in peace, is it to be supposed that any other people can? If disorder and anarchy be introduced and established by officials in these valleys, is it to be imagined that there will be peace in the Great Basin for a century to come, unless the incendiary and traitorous acts of those officials be disavowed and atonement therefor be made? Is it not folly to suppose that an insignificant people are the only defenders of a great principle? May it not be truly said, "They that be for us are more than they that be against us?" Is not all truth in the keeping of the Almighty? Have the ring ever thought, if they carry out their iniquitous programme, of the mighty reaction which will follow as inevitably as the night the day? Have they any idea of the terrific crushing force of that reaction, grinding to powder all upon whom its stupendous weight shall fall? Suppose the ring carry out their outrageous programme for the time being, and succeed in their desires of destroying the community and shedding the blood of its best members, and suppose those pro-

ceedings shall be largely sanctioned at the time, is it to be supposed that such sanction will be permanent? Is it to be supposed that the whole nation and posterity will sit down quietly under the destruction of religious liberty and the shedding of innocent blood? No, not by any means. The time would come, and it would not be delayed, when a charge would be made against the ring and against all who aided, abetted, or sanctioned it. That charge would meet them at every turn, it would ring into their ears, flame into their eyes, and scorch their guilty consciences by night and by day, giving no rest to their guilty souls. What would that fearful charge be? It would be this—You went into a community which had established itself in the howling desert, and presented a picture of unequalled peace and good order for a quarter of a century, and you introduced disorder, confusion, anarchy, fire and sword; you destroyed the results of a quarter of a century of heroic, peaceful, well directed industry; you found a country full of smiling farms and orchards and gardens and houses and mills and factories and productive industries of all kinds, redeemed from the desert, and you reduced it again to its desert state; you found capital flowing from a distance into the Territory, and you drove that capital back again; you found a sober and virtuous people, and you introduced, encouraged and protected drunkenness and gambling and whoredom and all manner of licentiousness and abomination of every kind; you found a peaceful and law-abiding community, and you left it full of violence, and blood, and rapine; you let out the waters of strife in the mountains and lo! they have run down to the plains and the sea and spread over and flooded the whole nation, until peace is taken from the land, and violence and destruction prevail everywhere. Such is the charge that will have to be met by the ring and those who support it, unless they stay their blood-red hands in time. Such a charge, when it shall be preferred with cause, will damn them to all eternity, sinking them to the lowest depths of everlasting perdition, while the poor "Mormons" whom they are persecuting will triumph gloriously. We charitably hope the ring will have sufficient sense to avoid such a fearful fate.—*Deseret News.*

NATURE—CHARACTER.

BY ELDER JOHN RATT.

In nature there are upheavals and distortions, as manifested in volcanoes and in the regions around them; their awful grandeur may impress us, but who would like to live entirely in their immediate vicinity? That their presence gives birth in the mind to peculiar feelings is readily acknowledged, but if these alone were all the soul were pregnant with, what manner of men should we be. Happily there exist other forms in nature as beautiful and orderly, as pleasing and love-inspiring as the volcanoes are rugged and abrupt. The mind of man seems suited or capable of suiting itself to a great variety of conditions. His eyes can behold the wild, the terrible and the grand, and his mind can fathom their depths, or it can be exercised in contemplating scenes which beget in his soul only the gentlest influences and emotions.

Let us now change the picture from the ruggedness or the loveliness of nature to these same characteristics as we see them developed in the lives of men, and then ask ourselves which we would rather resemble—whether we would in our aspects warn men from us, as the volcanoes, or like the flowers of the meadow invite them to tread where we dwell? And as this ruggedness, this abruptness, this irregularity in nature must have its causes, may we not infer the same with regard to the disproportionate and disorderly characteristics of some minds; and still further, whilst we acknowledge this, may we not also admit

that we can be, partly at any rate, the framers of our own minds; for though it may be beyond our power just now to make smooth the rough places in nature, and to join its rent and torn proportions, it is not equally impossible to amend some of the deformities of our dispositions and mould them into a more proportionate likeness. The work itself is most inviting, being sure to meet with praise from all right-thinking men who love their fellow man. Who then will not enlist in the enterprise, who will not engage himself in his own behalf, and by his efforts make himself as the pleasant places of the earth where timid flowerets bloom in sweet companionship, emblems of the loves and perfect friendships of humanity.

Then let the furious powers of nature do their part, let the cataract roar, the thunder roll, and the volcano belch forth its inward fires, but let not man imitate these, but learn to hold the mastery over the forces of his nature, and like some nobler power, at his just will; call them forth or stay their being.

POETRY.

OUR HEAVENLY CALLING.

[SELECTED.]

To be the thing we seem,
To do the thing we deem
  Enjoined by duty:
To walk in faith, not dream
Of questioning God's scheme
  Of truth and beauty.

Casting self-love aside,
Discarding human pride,
  Our hearts to measure;
In humble hope to bide,
Each change in fortune's tide,
  In God's own pleasure.

To trust, although deceived;
Tell truth, though not believed;
  Falsehood disdaining;
Patient of ills received;
To pardon when agrieved;
  Passion restraining.

With love no wrong can chill,
To save, unwearied still,
  The weak from falling:
This is to do God's will
On earth, and thus fulfil
  Our heavenly calling.

In all climates cleanliness is amongst the primary conditions of health, and health means the first best gift of God to man.

STORMY.—We learn by telegraph that tremendous storms had prevailed in the mining districts of the Little and Big Cottonwoods. Whole settlements were buried in the snow, and more lives had been lost, and there had been innumerable hairbreadth escapes. The snow was from ten to fifty feet deep, and operations in most of the mines had been suspended. The weather at Salt Lake City continued a succession of snow, hail, and rain storms. The snow blockade was increasing the prices of the necessaries of life.

Brigham Young, "Trustee in Trust of the Church of Jesus Christ of Latter-day Saints," has brought a case before the United States Supreme Court from the Utah Territorial Court, which went against him there, on an account rendered against the Deseret Irrigating Company, the judgment being something over $10,000. The suit was based on the allegation that Young constituted the Deseret Irrigating Company, and that the debt of that concern was his own. The error claimed is that the Court admitted the testimony of the Company's indebtedness to the plaintiff without first requiring Young's connection with it to be sufficiently shown. The cause is just put upon the docket, and is not likely to be heard for two or three years.—*Washington paper.*